

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDEN

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa den enbaarne Søns
Navn.

12te aargang.

Winnipeg, Man., October 1936

Nr. 10

17de Søndag efter Trefoldighet.

"FRIHET FRA LOVEN."

Markus 2:18—28.

Av Pastor A. H. Holm.

De Skriftlærde og Farisæerne hadde klaget fordi Jesus aad og drak med toldere og syndere. Der var hos de Skriftlærde og Farisæerne en udvortes arbejds-system og en ufuldkommen forståelse av Guds Ord. De forstod ikke den sande betydning av loven. Dette bragte dem til en uretfærdig dømmelse av andre mennesker. Jesus engang sagde til dem, "Ve eder, I Skriftlærde og Farisæere, I hyklere, at I give tiende av mynte og dild og kummen og forsømme de ting i loven, som er svarere, nemlig ret og barmhjertighet og tro!" (Matt. 23:23). De var ikke ved lovens aandelige krav bragte til at kjende deres naturs dybe fordærvelse og onde tilbøielighet, fordi de satte alt i lovens ydre holdelse. De holdt deres egen retfærdighet for god nok og følte ingen trang til at blive iført Jesu retfærdighetsklædning, omendskjøndt deres hjerter var fulde av had, vrede og fiendskab.

Vi finder ogsaa idag meget av intellektual og praktisk Farisæisme. Disse folk har ogsaa kommet ind i vore kirker idag og er som skaldyr paa et skib. De hindrer kirkens fremgang. Lad os takke Gud fordi sandhetens aand og magt kommer av naade. Ved naade faar vi vore synder forlate og blir Guds børn. Gjennem troen som retfærdiggjør er vi frigjorte fra lovens forbandelse. Naar vi blir Guds børn saa begynder vi i en ny stilling til loven. Da, ved Guds naade, blir der for os en frihet fra loven!

Jesu disciple var kritiseret fordi de ikke fastet. "Og Jesus sagde til dem: Kunne bryllupsfolkene faste den stund, brudgommen er hos dem? Saalænge de har brudgommen hos sig, kunne de ikke faste. "Med dette svar forklarede Herren hvorfor Hans disciple ingen anledning hadde til at følge den skik at faste.

"Fasten", sier een, "er udtryk for hjertets bedrøvelse." Hvorledes kunde disciplene være bedrøvet naar de hadde Jesus hos sig? Faste passet ikke til bryllupsstemning. I Kristus, Brudgommen, hadde de sin glæde og derfor saalænge Han var hos dem hadde de kun anledning til glæde. Dette var en festlig tid for dem og ikke en tid til at faste. De var ogsaa glad i sin gjerning at føre sjæle til Jesus, den himmelske Brudgom. Er dette din gjerning og lever du i aandelig nærhet til Jesus, saa trenger du ikke at faste.

Men der vil komme dage, sier Jesus, da Brudgommen skal tages bort. Da skulde disciplene faste. (Ap. Gj. 13:3). Vi ogsaa som er Jesu disciple idag trenger at faste naar Jesus aandelige nærhet svinder fra os under timelige byrder. Men vi faster ikke for at opfylde et lovbud. Fasten burde være et frit udtryk for hjertets indre stemning. Det er ikke paa de ydre tegn vi skulde lægge vægt. "De forvende sit ansigt, forat de kunde sees av menneskene at faste" (Matt. 6:16). Luther sier: "Naar du saaledes faster mellem dig og din Fader alene, saa har du ret fastet, saa at det behager Ham. — men Herren forkaster, at man gjør det for at vinde ros og for ved saadanne særegne gebærder at tiltrække sig folks opmærksomhet." Luther kalder fasten "en vakker udvortes skik." Men kun da er fasten som andre udvortes skikke Gud behagelig, naar hjertet i evangelisk frihet gjør det.

Jesus viser os videre, ved at bruge to billeder, forholdet mellem den gamle og den nye pakt.

Dersom vi sætter en lap av ukrympet tøj paa et gammelt klædebon vil det nye tøj-stykke rive det gamle

naar den nye lap blir vaad og trækker sig sammen. De gamle former under Israels religiøse liv lignes her ved det gamle klædebon. Disse former hadde hat sin betydning men nu skulde de ikke længer benyttes. Der trænges fornyelse. Denne fornyelse bestaar ikke i at paasætte et enkelt stykke av nyt religiøst liv. Derved vilde den gamle klædning kun faa et endnu værre hul. Altting maa bli nyt. Kristi disciples nye livsform kan ikke bli enig med den gamle religions lovform. "Dersom da nogen er i Kristus, er han en ny skabning; det gamle er forbigangen, se, alt er blevet nyt." (II. Kor. 5:17).

I billedet om læderflasken og vinet fremlægges den gamle pakts udygtighet til at rumme det nye liv som Kristus skaber. Den nye aand, som kommer ved troen er en barnlig frihets aand, og forskjellig fra bogstavens aand. Jesus indfører en ny livsaand i os. Ny vin fylt paa gamle læderflasker, ved sin gjæring vil sprænge flaskene saa at baade vin og flasker ødelægges. Evangeliets aand kan ikke beholdes i de gamle Jødiske former.

Jesus forsvarer ogsaa disciplene naar de plukker aks paa Sabbaten. Han viser at kjærlighetens høiere lov maa gjennembyrde den ceremoniel lovs indskrænkning. Hviledagen er en gave av Gud. Den er en glædens dag. Den er ikke givet os for at være et aag for sjælen men for at vi paa denne dag kan "opbygges i Herrens frygt."

Dersom vi er blevene døde og fordømte av loven, saa at vi har søgt og fundet vor frelse i Kristi forsoning alene, er vi aldeles fri fra forpligtelsen til at søke vor retfærdighet og salighet ved lovens efterlevelse. Dersom vi er ogsaa fri fra "lovens forbandelse." I forhold til vor tro er vi fri fra lovens herredømme i samvit-tigheten, eller hvad Apostelen kalder "trældommens aand til frygt." (Rom. 8:15). I vor Herre har vi vor lovopfyldelse, evig forladelse, liv og salighet. Vi er ogsaa fri fra den Jødiske ceremoniel og politilov. Ogsaa fra den moralske lov eller de ti bud er vi fri, nemlig saaledes, at vi ikke mere skal dømmes efter hvad vi selv er for loven men efter den fuldkomne retfærdighet som vi har i Kristus. Alene som en rettesnor, som et svar paa det spøragsmaal om hvad er synd eller hellighet, og til tugt, er den moralske lov gyldig ogsaa for den troende. Maatte Gud hjelpe os saa vor tro og bekjendelse om Kristus ikke er blot en del av vor egen retfærdighet — et nyt, skjønt tøj-stykke paa det gamle klædebon! Der er stor forskjel mellem en from mand og en kristen. En kan prøve og leve et vakkert liv efter loven. Men det at være en kristen er at være død fra loven og leve i Kristus.

Friheden fra loven er aldeles nødvendig. Uten denne frihet kan intet menneske bli retfærdig for Gud eller forbli i Hans naade. Findes der noget menneske saa hellig at det endog for en kort stund kan gjøre hvad det største bud kræver? Hvorledes vilde det gaa med os dersom vi skulde dømmes efter loven? Lad os vel betænke, vurdere og lovprise Guds underfulde naade!

Saa maa vi være frie fra loven for at kunde bære Gud frugt. Om du og jeg kunde gjøre meget mere godt end alle troende, saa er ikke en eneste av vore gjerninger behagelige for Gud saalænge de ikke kommer av kjærlighet. Vore gode gjerninger maa gjøres av hjertets frie lyst og kjærlighet og ikke for lovens skyld. "Saa er da ogsaa I, mine brødre, døde fra loven ved Kristi lereme, forat I skulde bli en andens, hans, som er opreist fra de døde, forat vi skulde bære frugt for Gud." (Rom. 7:4).

Hvorledes blev vi fri fra loven? "Men da tidens fylde kom, udsendte Gud sin Søn, født av en kvinde, født

under loven, forat han skulde frikjøbe dem, som var under loven, forat vi skulde faa den sønlige udkaarelse." (Gal. 4:4,5). Kristi liv var en lovopfyldelse for os. Han ogsaa frikjøbte os fra lovens forbandelse, da Han blev en forbandelse for os. (Gal. 3:13). Vi troende kan derfor være sikker paa at, endog vi er fortabt for loven saa har vi en fuldkommen retfærdighet i vor dyrebare Brudgoms rige fortjeneste.

Men apostelen Paulus formaner os til ikke at misbruge denne frihet "I er jo kaldte til frihet, brødre! Bruger kun ikke friheten til en anledning for kjødet, men tjener hverandre i kjærlighet." (Gal. 5:13). Da vi har en evig frihet fra lovens domme, dersom vi har modtat frelsen i Kristus Jesus, la os elske lovens bud saa at vi med glæde tjener Gud og vor næste. Og la os vogte os for at bedrøve Guds Aand ved at synde mod Guds hellige bud. "Vaage og bede, forat I ikke skulde komme i fristelse! Aanden er villig, men kjødet er skrøbeligt." (Mk. 14:38).

Har du været saa uheldig at falde, saa husk at Gud er dig evig naadig og at du har en "Talsmand hos Faderen." Gaa til Ham!

Herren være med os paa vor livsvei og bevare os! Amen.

Anti-kristendommen rustet sig.

Siden slangen forførte vore første forældre til at forkaste Guds bud og derimot følge dens raad, har der været kamp mellem den og kvindens sæd, den sæd nemlig som skulde komme for at knuse slangens hode. Idag er kampen vist alvorligere og bitrere end nogensinde før. Kanske det vilde være rettere at si at slangens sæd i vor tid over en mere intens flid i kampen end den har gjort i nogen foregaaende tid; paa samme tid kan der spørres om ikke kvindens sæd, nemlig kristenheten, lar sig bero med en større lunkenhet end nogensinde før. Heri hjælper det ikke at hver av os sitter og tænker paa hvor lunkne de andre kristne er. Hver av os faar søke at prøve sig selv.

"Luthersk Ugeblad" indeholdt nylig en artikel om "De gudløse Internationale," forfattet av pastor Henry Christoffersen, Gimlinge. Denne mand viser et ganske intimt kjendskap til gudløshetens bevægelse og dens stilling i kommunismens teori og praksis. Vi kunde ønske at gjengi hele artikelen her, men spaltrummet tillater det ikke. Vi skal derfor samle visse punkter som kan gi et blik ind i forholdene; nok til at faa et begrep om anti-kristendommens rustning til et stadium av kampen som kanske kan bli endetidens historie.

Forfatteren nævner men gaar ellers i det væsentlige forbi kommunismens "sigte paa at skape en verdensomfattende rensning mot kapitalisme og imperialism og den derpaa følgende oprettelse av proletarietets diktatur." Han samler sin opmærksomhet mere paa den "gudløshetspropaganda, ledet fra Moskva, der tar sigte paa at bekjempe religionen overalt i verden."

"I anledning av den internationale kongres i juli iaar," sier han, "skrev det førende organ "Pravda" (et blad): "Komiteen der fører sin kamp i den samlede verdens interesse, tænker ikke et øieblik paa at rykke bort fra sit maal: Verdens erobring for kommunismen." Disse ord er klare nok. Det gjælder ikke bare at ha Rusland i sin magt; den arbeider for at faa hele verden, naturligvis ogsaa vort land, under sine hænder. Indbefattet i denne omfattende plan er utryddelsen av al religion. Gudløshetens "bevægelse betragtes av mange kommunister som den fornemste side av kommunismen, saaledes for

eksempel av kommunist Jaroslowsky, og dens maal er at tænde en verdensbrand der ikke alene vil fortære alle kirker, men ogsaa utrydde enhver religiøs følelse."

"Fra kommunistisk side vil man undertiden gi det utseende av at der i det store og hele er religiøs toleranse i Rusland. Uttalelser av lederne lar imidlertid ikke nogen i tvil om at den antikristelige bevægelse er et egte barn av kommunismen. Lenin har betegnet religionen som "det kommunistiske samfunds erkefiende." I et brev til Gorki skriver han: "Enhver religiøs ide om en eller anden gud, ja endog ethvert koketteri med saadanne tanker, er en uutsigelig gemenhet, den nederdrægtigste infektion." Heri er den nuværende styrer Stalin enig med avdøde Lenin. Han sies at ha nylig sagt at det kommunistiske parti "kan ikke være neutralt overfor religionen, og maa føre en anti-religiøs propaganda mot alle religiøse fordomme."

I paaskeuken iaar holdtes en international fritænkerkongres i Prag (hovedstaden i Tsjekoslovakia). Maalet for denne var at forene de 6 millioner internationale ateistiske stridskræfter i en sterk og enig sammenlutning.... Forut for kongressen var der blit holdt forberedende og orienterende møter i Frankrike, Schweiz, Holland, Tsjekoslovakia, og i Belgien." "I beretningene fra denne kongres kan man læse mellem linjene at det negative — kampen mot religionen — er ikke nok; man skal ikke alene kjæmpe mot noget, men ogsaa for noget. Det positive man kjemper for er opbygningen av kommunistiske samfund ut over hele jorden. Et av de ledende blade i Rusland, "Besboschnik," som utgives av "Kjæmpende gudløses forbund," skrev efter Prag-konferansen: "Det nye internationale aapner vældige perspektiver for arbeidet. De gudløse i Sovjetunionen vil komme til at staa i forreste række og derved styrke de gudløses internationale enhetsfront" (citert efter "Protestantische Rundschau," 1936, side 245)."

Følgende avsnit fra artikelen vil gi læseren et begrep om hvorledes dette arbeide skal drives:

"En "Antireligiøs Haandbok," som er utgit i Moskva og oversat bl. a. til engelsk, har faat stor utbredelse, og andre bøker av lignende art foreligger paa de forskjellige verdenssprog. Dette forbund (nemlig kjæmpende gudløses forbund) har tilrettelagt og søkt gjennomført en femaars kampagne mot kristendommen i Rusland — fra 1932 til 1937. Maalet er at faa dannet en million "celler," svarende til hvad man indenfor kirken vil kalde menigheter; 400,000 celler tænkes oprettet i statsskoler, paa universiteter, fabrikker og kaserner; 600,000 celler rundt om i landsbyene og ved kollektive statslandbruk. Lederne som kaldes celleførere, propagandister eller missionærer, utdannes paa særlige skoler, hvorav der findes ca. 40 ialt med 30,000 studerende, der mottar undervisning i antireligiøs virksomhet. Statstrykkeriet forsyner dem med literatur. Bøker som "Tekstbok for den gudløse arbeider" og "Tekstbok for den gudløse bonde" er kommet i 6 oplag paa ialt 820,000 eksemplarer. Hertil kommer "Haandbok for ledere av gudløse celler" og en antireligiøs "Katekismus," som i løpet av kort tid kom i 70,000 eksemplarer, hvori der gives veiledning om hvorledes man skal virke blandt barn, unge, kvinder og arbeidere. Hertil kommer dynger av smaaskrifter — der nævnes at gudløshetsbevægelsen har laatt utdele 37 millioner flyveblade og smaaskrifter."

Her faar vi se hvorledes de antikristelige kræfter driver en formel maalbevisst mission for at vinde disipler for Satan.

HYRDEN

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Arbeidstid for vort kirkeblad HYRDEN. Som nævnt i forrige nummer vilde Oktober numret bli spicielt viet til arbeide for at faa flere abonnenter for HYRDEN. Vil be læsere nøie overveie hvad de skriver som staar mest ansvarlig for vor kirkes fremgang i Kanada Distrikt. Tag og læs!

Skrid saa til handling nu utover hosten for at faa nye abonnenter paa bladet HYRDEN. Befølg planen angit av pastor Vinge. Begynd nu straks!

Maalet. Board av Management for HYRDEN har sat som maal 1000 betalt abonnenter for bladet inden Jan. 1937. Enigt og kraftig lyder kaldet i dette nummer til virke for denne, for vor kirkes fremvækst. saa betydningfuld sak. HYRDEN er isandhet av stor betydning i at binde hverandre sammen til fælles virke i vor kirke her hoit i Nord. La det nu bli arbeidstid for HYRDEN utover hosten. Tar alle fat saa skulde det bli 2000 istedenfor 1000.

For lidet læsestof. Redaktøren blev sat i en ubehagelig stilling denne gang. Som for meddelt besluttet bestyrelsen for HYRDEN at Oktober numret skulde utgies med 8 sider. Extra indlæg blev samlet for "Campaign Supplement," men tiltraads, naar alt var trykket, blev der kun nok til at fylde to sider og en halv. For nu at efterkomme bestyrelsens beslutning var det nødvendigt i hu og hast at opta fra andre blade. Det er altsaa grunden til saa meget fra andre blade kommer i dette nummer. Redaktøren forsøkte efter bedste skjønn at gjøre utvalget saa belærende og opbyggeligt som muligt. Det er at haabe det ikke vil bli nødvendigt for fremtiden at gjøre samme om igjen. Send ind nyheter or ellers hvad der maatte være av interesse for vor kirkes arbeide. —U.

FORSKJELLIGT

Er den liberale teologi ute av sagaen?

(Under denne overskrift forekom nogen tid siden en artikkel i "Kristelig Ukeblad" i Norge. Læseren vil vite at den nævnte Ronald Fangen er en leder i Oxfordgruppen. Luth. red.)

Det er mange som vil ha det til det at den liberale teologi nu er ute av sagaen. Det er til og med yngre prester av konservativ støpning som mener sig at være kommet i den grad klar av den teologiske strid at de kan uttale: "Vi yngre prester kan overhodet ikke lenger forstaa denne strid mellem liberale og konservative." Man mener at man nu er naadd frem til synsmaater som umuliggjør strid.

Hvad er nu dette for synsmaater? En av disse gaar ut paa at hævde at Guds ord ikke er git os for at vi der skal fæste os ved selve de historiske begivenheter og slet ikke opta nogen kamp for at de skal betragtes som saadanne. Det er fudstændig en bakvendt maate. Nei, først skal vi i vor aand "opleve" disse begivenheter — og da sier det sig selv — at disse begivenheter "historiske" virkelighet — er det ikke noget at slaas om.

For ganske enkle mennesker er jo slik tale det rene abracadabra! — Ja, der skal visselig adskillig aandselastisitet til men vi tror ogsaa det bare er elasticiteten i ens egen aand som gir sig utslag i saadanne "oplevelser" — og har saare litet med virkelig aand forøvrigt at gjøre.

En typisk hævder av denne "ople-

velsesteologi" som mener sig at skjære tvers igjennem liberal og konservativ teologi, er digteren Ronald Fangen. I en paaskepræken i "Tidens Tegn" kommer han med karakteristiske uttalelser.

"Hemmeligheten er jo den at det aldrig har været meningen at noget menneske skal begynde med at tro paa ovstandelsen eller paa noget av alt det i kristendommen som ikke kan troes eller begrepsmessig anerkjendes og tilregnes, men hvis sandhet bare kan opleves."

Dette sier Fangen om Jesu legemlige opstandelse! — Hvordan har han nu "oplevet" den? Istedenfor at gi nogen forklaring her, springer han over i en anden gate og sier: — "opstandelse" det er hvad den fortapte søn har oplevet. Det er med denne opstandelsesproces kristendommen begynder at bli virkelig for menneskene. Og før det sker blir aldrig troen paa Kristi opstandelse en virkelig tro."

"At tro at Kristus er opstanden vil ganske enkelt si at opleve at hvad Kristus lovet det holder han, at hvad han vidnet om Gud er sandt, at han selv kom fra Gud og er Gud."

Dette høres jo svært greit ut altsammen og der skulde efter dette ikke bli den mindste vanskelighet med troen paa Guds ord, det nye testamentes fortællinger. Har man oplevet syndernes forladelses herlighet, saa vil man uten større vanskelighet tro paa Jesu legemlige opstandelse.

Ja, slik skulde man tro, man hadde ret til at slutte efter hr. Fangens egne ord. Men alt forsvinder i den rene taake.

Det er let at forstaa at saa maa ske. Fangen har utvilsomt valgt fortællingen om den fortapte søn — "Kristi herligste parabel" — som det Guds ord der indeholder alt, tilstrækkelig til frelse.

Deri ligger alt som er nødvendig for vor tro — læren at Gud tilgir syndere som omvender sig.

Saa kan man forøvrig se bort fra alt andet. Spørsmaal som juleevangeliet, legemlig opstandelse, mirakler, o. s. v., det er i grunden ikke nødvendig for vor tro — har vi syndsforladelse, har vi alt.

Alt synes tilsynelatende saa sandt og riktig og dog er det saa skjærende falsk efter Guds ord. Vi lever da som en rik mands søn i den tro at ens far er saare rik — og saa viser det sig naar sønnens gjæld skal betales — at sønnen har mistet de papirer som gir ham ret til arven. Den blir inddraget i statskassen altsammen.

For Jesu lignelser om Guds naade og hans forladelse av synder har ene og alene sin livsret i hans egen person, hvem han var, hans gjerning i lovopfyldelse og offer og hans seier ved opstandelsen.

Løsrøver man Jesu lignelser fra disse forhold er det som man vil skjære ut en del av et skjønt maleri ved blot at ta malingen og ikke ta lærredet med. Det hele falder sammen i stumper og stykker.

En anden sak er det at man særlig kan dvæle ved en del av maleriet — men i bevisstheten om at det kun er en del av maleriet og ikke kan skilles fra samme.

Av Fangens hele paaskepræken fremgaar at han ingen større verdi kan finde i Jesu legemlige opstandelse. Man kan avfinde sig med den i stilhet, men den indebærer ikke noget livsbehov. Hvor fremmed for Guds ord det hele dog er, naar man erindrer Paulus' ord: Var ikke Kristus legemlig opstanden, var vi endnu i vore synder — da er vor tro intet! Da er og fortællingen om den fortapte søn kun et glansbillede uten verdi.

Der er overmaade meget av denne liberale "oplevelsesteologi" der mener at kunne hæve sig over "der staar skrevet." gjøre det mere eller mindre nødvendig at tro, selv naar det gjælder de hændelser i Kristi liv som danner grundlaget for alle kristne kirkers fælles tro.

For godt at høre alene

En missionær besøkte en gang en by paa Ceylon. Han kom ind i et hus hvor der bare var en kvinde. Da han hadde talt med hende, sprang hun

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TORS DAG DEN 26de NOVEMBER.

Færden avreiser fra Winnipeg søndags aften den 22de november i spesielle jernbanevogner direkte til skibssiden i Halifax. Reducerte billettpriser paa jernbanen effektive for alle sommer og høstseilinger.

DEN NORSKE AMERIKALINJE

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pludselig op og sa: "Dette er altfor godt at høre alene, jeg maa hente nogen andre." Og en stund efter kom hun tilbake med fem andre hendeske kvinder. "Evang."

Paa den anden side av døren

Et amerikansk blad indeholdt for en tid siden følgende lille vakre fortælling:

En meget syk mand vendte sig til sin læge, en kristen læge, idet denne skulde gaa, og sa til ham:

"Jeg vilde gjerne gjøre Dem et spørsmaal, doktor."

"Vær saa god," lod svaret. "Kommer jeg mig? Behandle mig nu ikke som et barn; jeg har ret til av vite det. Si mig det nu."

"Ja, jeg skal si Dem det," sa lægen. "Jeg har ingen grund til at tvile paa, at De vil komme Dem."

"Nuvel," sa den syke, "jeg har et spørsmaal til. Kommer der noget nyt anfall siden?"

"Ja," sa lægen, "det gjør der."

"Og saa?"

"Ja, da er det mulig, De kommer Dem igjen. Men det andet eller tredje anfall vil ganske sikkert medføre døden."

Manden grep lægen i frakken og sa til ham:

"Doktor, jeg er ræd for at dø. Jeg sier Dem like ut at jeg er ræd for at dø. Fortæl mig hvad der er paa den anden side."

Lægen svarte ganske stille: "Det vet jeg ikke."

"Vet De det ikke? De er en kristen og vet ikke hvad der er paa den anden side?"

Lægen svarte til at begynde med intet, men gik bort og aapnet døren; utenfor hadde man netop hørt skrapen og pipen. Da nu døren blev lukket op, sprang lægens hund ind i værelset og hoppet op paa ham, rent forstumlet av glæde.

Lægen vendte sig til sin patient: "La De merke til hunden? Den hadde aldrig været i dette værelse. Den visste intet om en eneste gjenstand her. Den visste intet, absolut intet, undtagen denne ene ting: den visste at dens herre var paa den anden side av døren. Og i samme øieeblik jeg lukket op, sprang den ind. — Jeg vet bare lite om hvad der er paa den anden side av døden, men en ting vet jeg: min herre og mester er der, og det er nok; og naar døren aapnes, gaar jeg ird gjennem den uten frygt, bare med glæde."

B. U. i "Kristl. Talsm." (Her fra "Kr. Ukeblad.")

Evangeliet.

"Ti saa har Gud elsket verden, at han har git sin søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortapes, men ha et evig liv" (Joh. 3, 16).

Dette vers en en liten bibel i sig selv; ti hele evangeliet er indesluttet deri. Det viser os kilden til mennes-

kets frelse — Guds kjærlighet. Det viser os den guddommelige kjærlighets fylde — Gud gav sin enbaarne søn. Det viser os hvorledes gjensløsningen blev fuldbragt — ved Kristi offer. Det viser os frelsens vei — den er frelst som tror paa Kristus. Det viser os hvad frelsen er — befrielse fra fortapelse og det evige livs gave.

Den der av hjertet tror at Gud elsker ham, er frelst; bevisstheten om denne velsignede sandhet er sjælens liv. Der fortelles at der paa Luthers tid levde et barn som tænkte paa Gud med idel forfærdelse, idet hun i ham kun saa en frygtelig dommer. I hendes strenge hjem var Gud blit fremstillet for hende paa denne maate for at indjage hende skræk. Hun hadde aldrig hørt et ord om den milde, kjærlige Gud. Men en dag tok hun op en papirstrimmel i farens trykkeri og fandt derpaa netop den første del av dette vers: "Ti saa har Gud elsket verden, at han gav" — resten av ordene var avrevne; men selv dette var for hende en aabenbaring. Gud elsket — elsket verden — elsket den saa høit at han gav den noget. Denne nye tanke forvandelt hele hendes forestilling om Gud. Fra den stund av lærte hun at tænke paa ham som en der elsket hende, og denne tanke gav hende den lifligste husværelse. Vi har hele verset, og vi vet at Gud er kjærlighet; — vi vet hvad hans kjærlighet gav — den kosteligste og mest værdifulde gave i hele universet, og denne aabenbarelse skulde fylde os med utsigelig glæde.

Efter Rev. av I. R. Miller ved D. S. —Lutheraneren.

Naar vi ser paa alt dette, mon vi som kristne ikke bør stille os selv det spørsmaal: Duer vi til noget i Kristi kamp mot fienden? Har vi virkelig nogen begeistring for Herrens sak? Hvor megen kraft legger vi ind i kirken strid mot det ondes angrep? Trær vi flittig frem for Gud i bøn om hans hjelp i disse farlige tider? Utrækker vi vor haand med tilstrækkelig støtte for arbeidet og kampen? Kirken og kristendommens stilling kræver stridsmænd som er vaakne og villige til energisk virke for den helige sak.

For at se hvad disse kræfter fører til naar de faar magten, kan det være passende at tilføie følgende paragraf:

"At voldspolitikken har spillet en stor rolle, fremgaar alene av den russiske revolutions ofre. Der er blit henrettet 28 biskoper og høiere geistlige, 6,778 prester, 6,585 lærere og utallige lægfolk. Ialt har 11,766,746 mennesker maattet lide døden, efter kommunistene er kommet til magten i Rusland. Mange av dem er selvfølgelig politiske motstandere, men mange er paa en eller anden maate ofre for religiøs forfølgelse."

—Lutheraneren.

VERDEN RUNDT.

Muhamedanerne gaar frem i Indien. Det regnes nu for at i Indien er der 77.5 millioner muhamedanere — dette er mere end befolkningen i Arabien, Persien, Tyrkiet, Ægypten og Syrien tilsammen. De sidste ti aar er den muhamedanske befolkning i Indien steget med 2.5 millioner. De indiske muhamedanere sender sine missionærer til Europa, Afrika og Amerika. De underholder moskeer i Berlin, London, Australien, Brasilien og Trinidad.

Ny bibeloversættelse. The National Bible Society of Scotland har netop trykt det nye testamente paa Songoi-sproget. Songoi-folket har hjemme i det franske Sudan. De har i hundred av aar været underkuet av de seierrike tuareg og araberstammer som erobret den del av Afrika. Songoi-sproget tales av stammer som bor langs Nigerfloden og i Dahomey. Songoi-folket er muhamedanere, men mange har mottatt evangeliet med glæde, og den fanatiske motstand mot kristendommen som før karakteriserte dette folk holder nu paa at forsvinde.

De romersk-katolske missioner i Angola (portugisisk vest-Afrika) gjør sterk fremgang. I 1934 døptes der i de katolske missioner i denne koloni 43,000, og medlemsantallet er anslaaet til 425,000 av en befolkning paa 4,142,000. De protestantiske kristne i kolonien tæller 240,000. Koloniens regering yder et aarlig bidrag paa 4 millioner "angolares" (ca. \$200,000) til de katolske missioner, og de gaat katolske arbeidere er fritat for tolt og hytte-skat.

I Kina er der ifølge seneste statistikk 111 universiteter og "colleges," av hvilke bare 18 er kristelige skoler. Av de ca. 40,000 studenter i disse høiere læreanstalter er bare 3,500 i kristelige skoler.

Der er 1,892 middelskoler i Kina, av disse er 196 kristelige institusjoner. Antallet av elever i kristelige høiere skoler i Kina, middelskolene indbefattet, anslaaes til en tiendedel av det hele elevantal; ni tiendedele av den studerende ungdom er saaledes uten direkte kristelig paavirkning.

Lutheraneren.

DET SAMME SOM FAR.

Av H. E. Wisløff.

Jeg hørte forleden dag om en far som en gang tok sin gut med sig paa en restaurant, hvor han selv brukte at vanke. Egentlig dronker var kanskje ikke den manden, men hans liv paa restauranten kastet mange skygger baade over hans liv og hans hjem.

Da de to hadde sat sig ved et lite bord kom kelneren bort og sa til gutten, vel nærmest for moro skyld: "Naa, hvad skal du ha da?" Gutten saa paa far og svarte ikke noget. Men kelneren gjentok sit spørsmål og den lille svarte kjapt:

"Jeg tænker jeg tar det samme som far!"

Det spørsmål vakte den manden. Som et lynlimt saa han hvilken skjæbnetime dette var. Han saa hvor avgjørende det i grunden vilde være det han som far nu sa. Han saa hvor let gutten vilde slaa ind paa den samme vei han selv gikk. Og paa den vei vilde han saa nødig se sin lille gut.

"Tak, jeg faar et glas vand, kelner," sa faren. Det var sidste gang han bestilte noget paa restauranten.

"Jeg tænker jeg tar det samme som far."

Har du nogen gang tænkt paa det? Er du klar over eksemplets makt. Vet du hvor avgjørende dit liv er for dine barns senere utvikling.

Øsker du at barna dine skal gaa paa de samme veie som du selv gaar? Har du fundet det som du gjerne vilde skulde fylde dine barns liv, deres interesser og deres idealer.

Barneoine kan se. Og barnesind tar etter. "Jeg tænker jeg tar det samme som far!" Du danner dem og du gir dem kursen. Ikke saa meget ved dine ord og formaninger som ved dit liv. Har du vundet dine barns tillit og kjærlighet er du paa mange maater deres ideal.

Kast ikke dette fra dig, at det ikke en dag skal rettes mot dig som en anklage, som en dom! Vandre varlig,

at du ikke gir anledning til anstød. Glem ikke at det er evighetsvandrere som sier: Jeg tænker jeg tar det samme som far.

Det som gir livet indhold og rikdom, trygghet og balance er at eie livet i Gud. Grip selv det evige liv! Til det er du kaldet. Guds veie fører alltid opover. Der er ikke tomhet og nagende samvittighetsuro.

Gjør det for barnas skyld! For husk de sier saa titt i enfoldig hengivenhet til dig:

"Jeg tænker jeg tar det samme som far!"

ULYKKEN.

Fortælling av Paul Skiaker.

Hvetebrødsdagene var forbi. Den graa hverdag hadde begyndt i det nye hjem paa Sørby. Hvem skulde ha trodd at de lykkelige dage saa snart vilde ende?

Solen var begyndt at synke paa himmelen. Hun mærket det allerede, Bodil, ungkonen paa Sørby. Hun mærket den kolde gufsen hver gang hun tok bibelen og satte sig til at læse. Hadde hun tat feil? Hun vidste jo længe før de giftet sig at Ragnar, manden hendes, var en fiende av al religion. Saa hun hadde ingen undskyldning at gjøre sig. Hun vidste hvad hun gjorde da hun giftet sig med Ragnar Sørby. Men han hadde sagt at hun kunde læse og be alt hun bare orket for ham. Det var hende han vilde gifte sig med og ikke med bibelen hendes, hadde han sagt.

I den første tid hadde det ogsaa bra. Hver dag hadde hun læst et kapittel av bibelen og sunget en salme eller sang. Og baade Ragnar og tjenerne hadde sittet stille og hørt paa. Og hvor glad hun hadde været! Hun vilde forherlige sin frelser. Hun vilde vise hvem hun trodde paa.

Men det varte ikke længe før den hendes lykke var slut. Ragnar begyndte at gaa ut hver gang hun tok bibelen og vilde læse. Og snart fulgte tjenerne med, og saa blev hun sittende der alene.

Bodil blev bedrøvet. Hun forstod at Ragnar ikke brydde sig om at hun læste i bibelen. Ja snart fik hun høre det av hans egen mund. En kveld hadde han sagt: "Du Bodil, det er nok bedst du holder op med den bibellæsningen din. Jeg kan ikke fordra denslags." Hun hadde ikke svart ham. Bare smilt kjærlig til ham og strøket ham varsomt over haaret.

Men da hun næste dag atter tok bibelen frem og vilde læse, sa han i en arg tone: "Jeg hater dig for denne elendige bibellæsningen din, Bodil. Jeg hadde ikke trodd du hadde været saa fanatisk."

Det var som det skar med en kniv i Bodils hjerte ved disse ord. Var det mulig at han hatet hende for bibelens skyld? Eller kanskje han alt var blitt lei av hende? Hvis han fremdeles var glad i hende, maatte han da kunne taale at hun læste i bibelen? Hun gjorde da ingen noget ondt med det? Skulde hun kanskje holde op med at læse? Men da fornekte hun sin frelser. Og det kunde hun ikke. Hun fik begynde at be mere for Ragnar. Hun fik raape dag og nat til ham som alltid hører. Hun skulde nok be ham ind i Guds rike, tænkte hun. —

Et aar etter fik Bodil et barn, en stor og velskapt gut. Nu vilde det nok bli anderledes, tænkte hun. Barnet vilde binde dem sammen. Ragnar vil elske mig for barnets skyld.

Og lidt bedre blev det ogsaa — saa længe hun laa ialfald. Men ikke før var hun oppe igjen, før kulden slog imot hende paany. Og det værre end før. Det syntes som Ragnar satte alt ind paa at gjøre hende ondt. Han haanet og spottet hende for hendes bibellæsning. "Bibelen er bare for de dumme og taapelige," hadde han sagt en dag. Og "hvis du ikke vil holde op med denne dumheten din, saa faar du gaa herfra." Saa hadde han svoret paa at hun pent skulde gjøre som han vilde.

Bodil blev enda mer ulykkelig. Men gjemme bort sin bibel, det kunde hun ikke. Hun fik heller finde sig i at taale haan og spot. En Jesu discipel kunde heller ikke vente sig noget andet.

Fire aar er gaat — fire ulykkelige aar. Hvem skulde vel ha trodd at livet som en gang smilte saa fagert,

skulde bli en slik ulykke? Bodil ser ut mest som et gammelt menneske, skjønt hun bare er 27 aar gammel. Bibelen hendes er borte. Den hadde Ragnar tat en dag og kastet i ovnen med disse ord: "Nu tænker jeg vi brænder denne Jesusen din." Saa hadde han bandet stygt og gaat ut.

I sengen laa Ragnar Sørby i svære smerter. Med bandage over hodet og med brukket ben. Han hadde været ute en kjøretur med den nye hesten han hadde kjøpt. I svingen ved landhandleriet var hesten blitt skræmt av en kat som løp tvers over veien. Hesten kastet sig til siden og utover skraaningen bar det. Ragnar slog hodet mot en skarp sten og det ene benet blev brukket.

Lægen blev øieblikkelig hentet. Men han trodde neppe at det var noget haap om liv. Et dypt saar i maven hadde han ogsaa faat, og det var det doktoren var mest ræd for.

Bodil sat ved sengen og holdt Ragnar i haanden. Han var kommet til bevidsthet igjen nu. Han spurte hvor han var og hvad som var hendt. Bodil fortalte det altsammen. Han laa en stund og likesom tænkte. Saa sa han:

"Du Bodil, du maa tilgi mig alt det onde jeg har gjort dig."

"Alt er tilgit og glemt, Ragnar —" Hun orket ikke holde taarerne tilbake. Hun bøide sig over ham og graat.

Om en stund sa han: "Jeg maa nok dø jeg nu, Bodil!"

"Nei, du maa ikke dø, Ragnar," avbrøt hun ham. "Du maa ikke dø. Gud kan ikke ville det —" Hun fik ikke sagt mere, for graaten kvalte ordene.

En halv time gikk. Saa sa han: "Du Bodil, vil du læse lidt i bibelen din —" Her stanste han. Han hadde jo brændt bibelen hendes.

Men Bodil hadde et testamente ogsaa. Hun fandt den frem og begyndte at blade. Hvad skulde hun læse som kunde bli til hjelp for ham? Nu var tiden kostbar. Hun fik kanskje finde noget i Johannes evangelium.

Men mens hun bladet kom Ragnar hende til hjelp.

"Du læste engang et ord som jeg siden ikke har faat ut av tankerne mine," sa han, "det var om at Jesu blod renser fra al synd."

Bodil lysnet op. Saa hadde altsaa hendes læsning ikke været forgjæves allikevel. Ragnar hadde faat et ord han ikke hadde kunnet glemme. Hun fandt fort stedet og læste. Da hun var færdig grep han hendes haand og sa: "Tror du det er tilgivelse at faa for slik en som mig ogsaa? Jeg har jo haanet og spottet og er verdens største synder."

"Ja, Ragnar — der er tilgivelse at faa ogsaa for dig! Det staar jo at Jesu blod renser fra al synd, og der er ogsaa din synd iberegnet. Bare du bekjender dine synder, er han trofast og retfærdig, saa han forlater dig synderne og renser dig fra al uretfærdighet."

Der blev ikke talt mere. Smerterne tiltok. Om lidt faldt han i en døs. Der gikk nogen timer. Bodil sat hos ham hele tiden. Og aldrig hadde hun bedt slik før i hele sit liv. "Du maa frelse Ragnar, Gud!"

Ut paa morgensiden vaaknet han. Bodil sat fremdeles hos ham. Han grep hendes haand og sa: "Tak for tilgivelsen, Bodil. Og Jesus har ogsaa tilgit mig, for Jesu blod renser fra al synd. Tak for hjælpen, kjære Bodil!"

Et lykkelig smil bredte sig over hans ansikt. Saa lukket han øienene. Paa knæ ved sengen ligger Bodil med sine hender over den døde. "Saa er du frelst da, Ragnar! Du kom foran mig du, men vi møtes igjen der oppe, hvor alt er bare glæde."

("F. F. og R.")

Vidnesbyrd fra Broderkredsen.

SYDVESTRE, SASK. Indremissionsforeningen holdt en del møter i juni og juli. Først besøktes et par menigheter i Kincaid kaldet, midlertidig betjent av Past. G. J. Ostrem. Folket møtte frem forholdsvis godt; og der merkedes stor trang etter at høre Guds Ord. Maa Herren velsigne sæden utsaad.

I juli holdt Foreningen møter i Robsart, Spring Valley, og White Valley menigheter. Disse betjenes av Past. K. O. Kandal. Ved disse møter

hadde vi Past. A. K. Odland av Torquay, og Past. J. O. Brekke av Frontier med som talere. Stedets prest og andre av lægfolket tok del med vidnesbyrd. Ordet lød klart og greit om synd og naade. Det var godt at saaledes faa samles om det Evige Livs Ord. Og Herrens nærhet var følbart.

Ved forretningsmøte blev følgende embedsmænd valgt: Til formand, Past. G. J. Ostrem; til viseformand, Ole Thoring; Kasserer, Jakob Aadland, disse tre gjenvalgt. Til sekretær George Gilbertson. G. N. Ostbaken og Jens Heggstad blev gjenvalgt som Foreningens emmisierer. Her er stor arbeidsfelt. Maa Gud faa gi os bønnens aand, og en villig aand at følge Hans ledelse.

George Gilbertson, sekr.

Swift Current Kreds avholdt sit vaarmøte i Trefoldighets mgh., Past. I. O. Thvedts kald, Cabri, Sask. Juni 28—31. Kredsens prester: K. O. Kandal, O. J. Marken, G. J. Ostrem, og stedets prest samt Gerhard Ostrem som betjener Kyle kaldet var tilstede. De og flere av lægfolket tok flittig del i samtalen.

Den valgte tekst Joh. 2, 13—17 blev drøftet, med Guds Tempel som hoved-tanke. Enkelt personer som tempel for Herren, og saa den kristne Kirke som Guds Tempel. Nødvendigheten av at ha nidkjerhet for Guds Hus. Der er mange maater hvorpaa vi kan ha nidkjerhet for Guds Hus; men det første og mest nødvendige er at vi er et tempel for den Hellig Aand. Og saa at vore menigheter blir passende Guds bolig.

Ved forretningsmøte blev følgende valgt embedsmænd: formand K. O. Kandal; vise form. O. J. Marken; kasserer I. O. Thvedt; sekretær G. J. Ostrem. Finance sekr. A. B. Solberg. Budgettet blev drøftet av baade kreds og distrikt finance sekr. Det blev ogsaa besluttet at bevilge \$25.00 til Outlook College, og \$5.00 til Bok Mission.

Vi hadde en vlesignet stund. Vi siger tak til menighet og prest som gjorde alt saa hyggeligt for os. Gud vilsigne sæden som blev utsaad.

G. J. O.

NOGLE SPØRGSMAAL

Har du gjort alt GUD venter av dig for indsamlingen av Budgettet; pengene for Missionen, skolerne, og barmhjertighets arbeide? Tænk paa det en dags tid før du svarer.

Alt GUD VENTER AV DIG? Han som ved og kjender alt.

Du siger kanskje: "Jeg har ikke midler, ti avlingen slog feil." Hvor meget har du bedt til Gud for dette arbeide? Hvor meget har du opmuntret andre at gi av sine midler? Hvor meget har du fornektet dig selv saa at du kunde ha en dollar eller to for denne gren av Herrens gjerning?

"Son, gaa idag og arbeid i min vin-gaard," lød teksten nogle uker siden. Læs den. (Matt. 21, 28—32) Hvilken av de to er et billede av dig?

Sandt nok, det blir trange kaar for mange her i søndre del i aar, da avlingen slog feil. Men venner, gjør alt de kan.

Og der hvor de fik en del avling, maa de ta et større løft saa vi ikke hindrer Herren i Hans gjerning.

Vent ikke med indsamlingen til vinteren setter ind; da blir det saa vanskelig. Herren stoler paa os. Maa Han faa gjøre os villig at være tro.

G. J. O.

Bekjendtgjørelse.

Swift Current indremissionsforenings møte i Highland menighet 15—16 de Oktober — Spring Valley menighet 17—18de. Møtet begynder i Highland mgh. kl. 11 fm. med aapningspræken av Mr. Nøstbakken. Samtaleemne Joh. 8, 30—36 indledes av past. G. Ostrem. Kom til disse møter med bøn om Herrens signing.

O. J. Marken-menigheternes prest og foreningens formand.

Moose Jaw Kreds av Den Norsk Lutherske Kirke i Kanada avholder sit aarsmøte i Bethesda Menighet, syd fra Wilcox, Sask., den 23—25de Oktober. Møtet begynder den 23de, kl. 10,30 formiddag med aapnings-

præken ved Past. A. K. Odland. Past. E. E. Hoff vil indlæde emnet, den 32te Salme. Præken paa Søndag formiddag ved Past. J. B. Stolee. Paa Søndag eftermiddag vil formand J. R. Lavik tale om Barneundervisningen og Mr. H. Egland av Midale, Sask. vil tale om Missionen.

Da dette er kredsens aarsmøte bør alle menigheter tilhørende kredsen sende delegater.

A. K. Odland, formand.

Vort Kirkeblad HYRDEN gaar nu i sin 12te aargang. Som en av Gud utsendt Missionær har den besøkt mange hjem i Kanada, U.S.A. og Norge. Liden av vækst var gutten naar han blev født. For mange av vort kirkefolk var det en glæde den dag han blev født. Allerede fra fødselen av blev Han viet til BUDBA-RER først og fremst fra vor FAR i Himmelen og saa bringe bud til og fra hverandre saa vi derved kunde føle os bundne til hverandre som en Familie. Har HAN greiet det disse tolv aar? Nei ikke i den grad vi ventet. Skylden for det ligger ikke paa GUTTEN selv, men ved forsørgernes dør. Det var tarvelig kost han fik kort efter han blev født. Var noksaa bra de første aar. Mange syndtes GUTTEN vokste ikke fort nok. Han holdt sig saa liden og tarvelig klædt blev han ogsaa for næringen blev mindre og mindre, ja saa lite at der merket sig endog dødstegn. Det gik mange av vennerne til hjerte. En del mente det var blit sygdom til døden og stod ikke til at reddes ja mente det var bedst at bestemme begravelses dagen. Dette kunde ikke gaa an. Saa mandet hans venner sig op og tok fat, og det i fortrøstning til Gud. Det har nu gaat nogle aar hen siden den bestemmelse blev fattet og jamensandt har ikke GUTTEN blit sterk of frodig at se til. Hans besøk blir mere og mere kjær. Nu vil man ha besøk oftere av denne 12 aars gamle GUT som reisende MISSIONAR. Nu naar der slaes til lyd for at faa flere forsørgere der vil slaa ring om GUTTEN saa svar nu med et kraftig JA jeg vil være med. Jeg vil gaa til virke nu straks efter den plan som pastor Vinge og de andre har saa greit og alvorligt fremlagt i dette nummer av HYRDEN. En to tre lad gaa fremad mars mænd og kvinder, unge og gamle i by og paa land, til kraftig virke for 1000 ja 2000 opbetalt abonnenter paa HYRDEN, inden Jan. 1937. —U.

“OPLØFT EDERS ØINE OG SE MARKERNE.”

J. R. Lavik, D.D.

Formand for Den Norsk Lutherske Kirke i Kanada.

Disse marker som Jesus taler om er store og vidtstrakte. De nærmeste ligger i vor egen omkrets, i vort eget nabolag. De mere fjerntliggende strækker sig utover Canadas vidder, næsten tusen mil i øst og vest og henimot fem hundrede mil i nord og syd. Der ligger ogsaa andre marker hvite til høsten langt ute i Kina, paa Madagaskar og i syd Afrika. Men saa langt kan vi ikke se med det naturlige øie. Og neppe noen av os har anledning til at reise ditut for at se markerne paa nært hold. De fleste har liten anledning til at se de marker vi har her i Kanada, de marker som vi er i særegen grad ansvarlige for. De kan ikke reise rundt paa disse store vidder og se paa markerne, og de er ikke saa lænssynete at de kan se til eksempel fra Manitoba til Grand Prairie. Hvorledes skal de da kunne adlyde Jesu ord om at “se markerne”? Jo, Hyrden skal være for vort kirkefolk likesom et luftspeil, som gjør det mulig for dem gennem det trykte ord at se disse markerne, der er hvite til høsten. Og derved vækkes deres interesse og ansvarsfølelse overfor Guds rikes arbeide. Men skal dette lykkes i nogen betydelig grad, da maa Hyrden faa en større læsekrets end den nu har.

Der synes at være liten forstaaelse av hvor viktig det er at vore kirkeblade blir vel utbredt i vore menigheter. Dette er især indlysende hvad Hyrden angaar. Der er for nærværende bare 471 inden vort distrikt som holder dette blad. Dette er bare omtrent to abonnenter for hver menighet og prækeplads, eller ti abonnenter for hvert prestekald. At drive abonantallet op til 1000 inden utgangen av aaret, skulde ikke være

„Doubled Paper Campaign”

SUPPLEMENT

Winnipeg, Man., October 1936

1000 Subscribers For HYRDEN Doubled Paper Plan

You will find the campaign supplement articles by people holding positions of responsibility in our church. These articles have this in common that there is an appeal for concerted effort to gain subscriptions for Hyrden. The value of our church paper has been clearly set forth.

Again an outline of the plan:

The objective: One Thousand subscribers by Jan. 1937.

The Purpose:

1. To bring inspirational, educational and enformative reading matter into many homes.
2. Publish the paper twice each month if objective is reached.

The Incentive:

1. Love for God's cause.
2. Ten new subscriptions sent in at one time earns one year's free subscription.

The Time:

1. Special effort during October. Let that be “Church Paper Month.”
2. End of campaign set for Jan. 1937.

vanskelig, især dersom alle prester inden distriktet vil ta haand i hanke. Men ikke bare de; ogsaa alle interesserte lægfolk bør hjælpe til. Jeg tillator mig at opfordre alle til at gjøre alt de kan for denne sak, ti den er av meget stor betydning for vort kirkelige arbeide i Kanada.

Hyrden utøver en meget stor tjeneste blandt vort folk. Den fremlægger klart og greit vidnesbyrd om vor kirkes tro og lære, altsaa om frelsesveien saaledes som vi finder den aabenbaret i Guds ord. Den gir værdifulde oplysninger om vort kirkelige arbeide utover distriktet og inden samfundet, saavel som tillysninger om møter som holdes fra tid til anden. Den taler de kristelige høiskolers sak, vidner om barneundervisningens grundlæggende betydning, og staar til tjeneste for ungdomsarbeidet og kvindernes missionsforbund. En av dens vigtigste opgaver er at knytte hjerterne sammen i god forstaaelse og enigt samarbeide i dette vidtstrakte distrikt. Vi faar indtryk av at der er mange som synes de lever likesom i en avkrog. Den som følger saaledes, har saa let for at bli mistænksom. Det har han ikke godt av, og det har kirken heller ikke godt av. Noget lignende er det med dem som lever langt fra hverandre, og som skjelden ser eller hører fra hverandre. Hyrdens opgave er at bringe os nærmere hverandre, gi os anledning til at titte indom til hverandre i hjem og menighet. Lykkes det, da vil det tjene til bedre gjensidig forstaaelse, mere velvilje og mere enig samarbeide. Og det maa til dersom vor kirke i Kanada skal i sandhet bli opbygget. Men da maa Hyrden ogsaa faa en større utbredelse.

La derfor alle gjøre alt de kan for at vi kan naa dette dobbelte maal: et tusen abonnenter, og Hyrden to gange om maaneden.

Herren signe fortagendet!

GJØR NOGET FOR HYRDEN.

K. O. Kandal

Sekretær for den Norsk Lutherske Kirke i Kanada.

Da vi er blit bedt om, at skrive noget for vort lille kirkeblad “Hyrden”, gjør vi det med glæde. — Den er os ikke fremmed og ukjendt. Nei, en god, elskelig ven! —

Plan:

1. Everyone interested and working.
2. Pastor asked to kindly select a soliciter from each congregation and preaching place, if possible, and report names and addresses of solicitors to the Campaign Manager. Sample copies of Special Campaign number (October) sent to each pastor.
3. An appeal to all organizations an meetings within our church to give support to the plan. Remember, please, to leave a place in your program for this campaign.

There are many ways of helping this campaign along. A helping suggestion is made by pastor Kandal.

Added Incentive: In pastor Tandberg's article he offers Slettedahls book “Wonderful Experiences” as first prize for the solicitor getting the most new subscriptions.

Pastor and Mrs. A. M. Vinge offers under the same conditions a second prize to the second best soleter the choice of “Faces Toward God” by Ylvesaker or “Virkelig Kristendom” by Dr. Sven Norborg.—A. M. Vinge. Campaign Manager on Behalf Board of Management of Hyrden.

Denne gang skulde det da være nogen ord angaaende dette, at faa vort blad mere utbredt og kjendt iblandt vort folk. — Ja, det trænges. Det er desværre forholdsvis faa, — endog av vort eget kirkefolk her i Kanada, — som nu holder dette vort eget kirkeblad. Det er paa ingen maate som det bør være.

Nu har bestyrelsen for “Hyrden”, besluttet, at der gjøres en anstrængelse, (om det da skulde være nødvendigt,) — at fordoble abonnent listen paa “Hyrden”, nu i høst.

Og kan det bli gjort, saa vil bladet utkomme to gange i maaneden, istedenfor som nu, bare engang. Og prisen vil bli den samme, — bare 50 cents aaret! —

Kan dette la sig gjøre, i disse “pengeknappe” tider? — Ja, kan vi ikke magte dette, saa, ja saa er det sannelig smaat bevendt med os. —

Det bør ikke vær uoverkommeligt, for dem som nu er abonnenter paa “Hyrden”, at faa mindst en abonnent paa bladet hver. — (Og endog da har vi gjort bare “lite grand” av det, som vi burde ha gjort, for længe siden.) —

Nogen vil si: “Ja, det er lettere sagt end gjort”. — Vi indrømmer. Det gaar ofte lettere at baade “tale og skrive”, end at gjøre det. —

Men nu lover jeg, — som nu skriver dette, — at jeg vil gjøre noget, for at faa mindst en ny abonnent paa “Hyrden”, i Oktober maaned. — (I det stille har jeg tænkt, at jeg burde faa mindst 5 nye tingere paa bladet ihøst, — tiltrods for ingen avlig her rundt. Men det maa jeg ikke “si for hoit” endnu.

Endel av vort folk, — ja de fleste, — burde kunde avse 50 cents forat faa besøk av “Hyrden”, to gange maaneden, et helt aar.

Men for nogle kan endog et saa lidet beløp være vanskeligt at tilveiebringe. — Men i saadanne tilfele, vil jeg nævne, — om jeg møter saadanne paa min vei: kan de avse, for eks. nogle pund med smør, eller et stykke kjøt o. l.? Det er ting som vi maa kjøpe. Saa nu skal jeg sende ind 50 cents for dere, saa de kan faa “Hyrden” for et aar, — og saa kan vi ved leilighet faa lidt smør eller fløte ifra dere. — Ogsaa paa denne maate kan vi hjelpe hverandre! —

“Hyrden” har varet til velsignelse for mange. Den er et bindeled mel-

lem os som et kirkefolk. Vi faar igjennem den “høre ifra hverandre.” Vi burde synes godt ogsaa om det! —

— “Hyrden” har gjort meget for os. — La os nu gjøre noget for den! —

THE DRIVE.

John P. Tandberg.

Vice President of Norwegian Lutheran Church in Canada.

“Read and you will know, Know and you will love, Love and you will serve.”

This wonderful motto will be my text to-day. It is our purpose with this drive to get at least 1000 paid subscriptions for HYRDEN, our Canadian church paper. Then more may read and know. If we get that many paid subscriptions, we can issue the paper twice a month and you will get twice as much to read. The news will be fresher and you will relish it more, and more real news will come in.

Know your church and you will love it. Know its institutions and you will love them. Know your neighbors and the conditions under which they carry on and you will love them. And best of all known God as he is working in his kingdom and you will learn to love him more.

You can not love a person or a thing that you do not know. The success or failure of an undertaking depends largely on how much people know about it. This is also true of HYRDEN. Therefore are we putting on this subscription drive. We hope that all who have the paper have learned to love it and that they will enter wholeheartedly into this campaign to increase the number of readers of our church paper. If each subscriber would get one new subscriber, we could publish two issues a month. You will then get twice as much for your money. Don't you think that this is a good bargain? 200% service should be worth a special effort. Start at once and get all the subscribers you can. If you send in ten new subscribers at one time, you will get an extra subscription free. You can credit this to your own subscription if you want to.

I will also offer a special prize to the one who sends in the greatest number of new subscribers on HYRDEN by Dec. 15th. It will be a copy of Rev. Slettedahl's book, “Wonderful Experiences.” It will be fine Christmas reading, and it will give you a idea of what is going on more or less on our mission fields.

Love and you will serve. Our people know too little about the great sacrificial work going on in our church. Therefore are they so slow in putting their shoulder to the wheel and help to push it along. Many have no objection to riding in the wagon, but if you tell them to take their turn in pushing, they too often find an excuse. The real reason is that they do not know what is going on and can not love and serve as they otherwise would.

We hope you who know HYRDEN and its work will prove your love to it by helping in this drive. Let us take hold and do all we can to make this campaign a success. Two years subscription will count as two subscribers in earning these gifts, etc. Let us roll up our sleeves and go to it till the goal is reached.

LITERATURE AND THE HOME.

B. O. Lokensgard,

Business Manager for Hyrden.

Besides the love of God and the love of dear ones, without which no home is complete, there are other things that go a long ways in making the home the best place in the world. There is music, good music; there are wonderful works of art, beautiful pictures and paintings; and then, there is literature, which has become so common in homes that almost all are readers.

But, what do we read? There is so much literature on the market today. Much of it is good literature; much of it is bad. All too often do we find that the poor and bad is read rather than the good. Books that are degrading insted of uplifting; magazines that are splurged with shame on every page instead of being filled with inspiring and pure thoughts; articles that are demoralizing and destructive instead of helpful and virtuous, seem to receive popu-

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

Winnipeg, Manitoba, October 1936.

lar reception in many homes. We need to be more careful as to what we read.

If one were to read only the good and worth-while, he would discover much more than he could possibly read during a whole life-time. When there is so much good reading we simply cannot afford to occupy our time with that which is poor.

Among the good literature that should be read in our home we count our Christian Church papers. It is the Church's desire that every member be a reader of these. Their purpose is that of bringing inspiration, encouragement, comfort, information and joy. Our own district paper, Hyrden, has that one noble purpose. It desires entrance in to every home in our Church here that it might deliver its message and blessing.

An effort is now being made to increase our number of readers to at least twice the present number. It is more than simply getting subscriptions, it is a crusade for good literature in the home. We are not imposing on people when we ask them to join our readers, we are doing them a great favor. When we realize the importance of Christian Literature in the home then we see it to be our duty to bring it to all homes. May God bless this new campaign for Hyrden!

"WHAT HYRDEN MEANS TO THE W. M. F."

By Mrs. S. D. Brun,
Pres. Canada District W.M.F.

When the request came to tell briefly what our columns in the Hyrden have meant to the W.M.F., we could not help but think back to the days when the only means we had of getting in touch with our member was thru a circular letter. I wonder how many of our readers have ever written, addressed and stamped a market basket full of letters for mailing at the same time. Well, a circular letter to the Ladies Aids within our District made just such a basket full. Those who have tried it will know that it is quite a task, and tho we do not begrudge the time thus spent, it was, nevertheless, something which would not be accomplished very often at least, not by a busy farm woman. So personally, needless to say, we welcomed and greatly appreciated the opportunity extended to us by the Hyrden to reach our Societies in a more convenient and efficient way.

It has meant much in the extending of the W.M.F. to have had our W.M.F. columns and thru them the opportunity to present our work in the various departments, as well as inspiration and general information which we all need if we are to be efficient and intelligent workers in His Kingdom. Scattered as we are with the personal touch so desirable in our work made almost impossible by our very limited funds, our columns have filled a great need.

Our only regret has been that our space has been so limited. Therefore we sincerely hope that members of our organization also will heartily join in the campaign for the "Doubled Paper", which if successfully, will bring the paper to us oftener, and consequently give us double the space we now have. How much we need more space! How often have we not had to lay aside splendid material because our columns could not possibly room it; or slashed real reports down to mere outlines.

Members of the W.M.F.! Let us give Rev. Vinge and his workers our loyal support. that this plan also, like the Doubled Money Plan, may have a happy ending.

"From The Book of Youth" by Skovgaard-Petersen.

Following is a forward written by Prof. O. M. Norlie to "The Book of Youth" which was published by the Danish Lutheran Publishing House in 1920.

"The Book of Youth"—surely an attractive title. What is the book

about? It is a book about and for youth. It is sort of a guide book for the young on their part of life's journey.

Do we need guide books? Yes, indeed. Watch the travelers. When they are about to make a journey, they get out their maps, their railroad time tables and tourists' handbooks, and they talk over the intended journey also with relatives, friends and especially those who have made the trip before them. In this way they can choose the right road and the right train and thus avoid delays and may inconvenience. When once on the train, they can be on the lookout for the best views to be had of fruitful fields and busy marts, of scenic landscape and historic sacred ground, and the time spent on the train will be filled with pleasures never to be forgotten and experiences always to be cherished. On the other hand, if they do not listen to the advice of those who know from study and experience, and if they disregard the guide books, they are almost sure to have experiences that are sad and costly.

So it is, too, in the journey of life. We may get on a wrong track, as so many do. We may get on the wrong train, be ignorant of the sights which lie before us, meet with many mishaps which might have been avoided, and get neither pleasure nor profit from our trip. If we need guide books for seeing the country with profit, we certainly need them for directing our youth aright. Look at their problems from any angle you please, they still remain momentous. Let their journey's goal be the occupation which they expect to take up in maturity. Vocational guidance, general and special training, will make for success. Let the goal be a happy home. In choosing a spouse and establishing an ideal home the youth is surely in need of divine as well as human guidance. Let the goal be eternal salvation. The way to salvation can only be known through the Word of God as proclaimed in speech and writing through His ambassadors. In the journey of life as in a trip across continent, the traveler needs the good service of guides and guide books.

"The Book of Youth" is a good, reliable guide book over one of the richest, most scenic, most dangerous and most enjoyable stretches of life's journey. The author, C. Skovgaard-Petersen, is an experienced and reliable guide. His delight seems to be to serve the young. He seems to know them in and out—their strength and weakness, their joys and sorrows, their hopes and fears, their physical make-up and psychological nature, their possibilities and pitfalls. Out of the fullness of his great, sympathetic heart he speaks to the young. He speaks to them with knowledge and wisdom, with grace and power. How truly delightful it is to have him describe the journey. Now he takes us up the higher levels and among the mountain peaks, points out this and that, relates an incident here and there; then, again, in the same manner he takes us down to the lower planes and into deep valleys, always interspersing his fund of precept with examples from life.

"The Book of Youth" was originally written in Danish. The present translation into English has been made by Jens Dalbo, a Danish-American, who has shown masterly skill at the task. The book in its English dress, should be as acceptable a guide to our youth as the original has been to our friends across the sea.

O. M. Norlie.

A Call for a New World Conference

Perhaps the strongest organization working for world peace today is the World Alliance for International Friendship through the Churches. The management committee of this organization recently met in Switzerland to consider what could be done to stop the onward the universal

cataclysm of a new world war. Twenty-five nations were represented. The outcome of the meeting was the issuing of the following call for a Conference:

The intense and increasing gravity of the world-situation, and the present failure to deal effectively with the cause of conflict between States, impel us, representatives of Christian Churches in 24 countries, assembled August 18, 1936, at Chamby sur Montreux, Switzerland, as the Management Committee of the World Alliance for International Friendship through the Churches, to place on record the following decisions:—

1. A new and better beginning in world-affairs is essential. Adjustments in the structure and procedure of the League of Nations will be useful, but more is needed. A different spirit is required, a spirit which aims at effective service of the common good. We believe that the solution of the world-problem is to be sought in the Christian Faith, whence comes the power to change the motive and direction of personal and public activity.

2. A way must be found to bring under impartial survey the economic grievances and other inequities out of which the anxieties and fears of nations grow and which account in large measure for the fateful race in armaments.

We urge that the League of Nations, acting in conjunction with those States not included in its membership, should convene, after due preparation but at the earliest practicable date, a World Conference on these subjects, open to all States. Protective tariffs and financial obstacles to world-trade, inability to obtain raw materials and an outlet for excess populations, and the future administration of colonial possessions and mandated territories would necessarily be among the subjects with which such a Conference should deal. As regards the colonial problem we hold strongly that a primary consideration should be the welfare of the races who inhabit the territories concerned.

3. We recognize that a special responsibility rests on the Christian Churches in this hour. Hence we ask that the Churches urge upon their several Governments, the necessity for such a World Conference, whether convened by the League of Nations or under other auspices. Each of our National Councils should take early action in this matter.

Lastly, we venture, associating ourselves directly with the request, to ask that prayer be made to the God and Father of us all that He would kindle in us, and in all men, the spirit of true repentance for evil done, and a steadfast will to seek in mutual service the well being of mankind.

The Church and War.

The Christian Churches of the world are all working for peace as followers of the Prince of Peace. The Christian is described as a peacemaker by Christ in His Sermon on the Mount, and throughout the New Testament we are urged to seek peace as far as possible. Strife, contentions and war were brought into this world by the Devil. It is the result of sin. Peace for the Christian begins with peace in his own heart, peace with God through the forgiveness of sin. Having attained this peace which passeth all understanding, he is committed to work for peace in his own family, in the community, in the state and nation, and naturally is opposed to wars of all kinds. War is the law of the jungle, the strong pursues and kills the weak. War among men is caused by greed, selfishness, desire for exploitation and aggrandizement. It intensifies hatred and the spirit of revenge; it is destructive of morals, religion, property, and life. It is in direct conflict with all Christian ideals. The present civil war in Spain, a civil war started by class hatred, has perhaps had

no parallel except the Jewish war and the French revolution. The Madrid government made the "terrible decision" to blow up the Alcazar fortress with tons of TNT placed in tunnels under the fortress. In the fortress were 1,700 men, women and children. The report adds: "Should the explosives not kill every defender, government troops and artillery have orders to do the job." The mines were set off. How many were killed is not yet known. Spies are busy on both sides hunting for those who are suspected of disloyalty to their party and they are lined up against walls and shot; wholesale murder is going on every day in this war of extermination. It is in a sense worse than war between nations; it is a war among neighbors and the victors will exterminate the vanquished. The causes of the war may be many, but the Catholic Church has not a clean record. The immediate cause is Communism which preaches hatred to religion and believes in terrorism and destruction. It seems to have found fertile ground for its spread in Spain.

It was said during the last war that the churches were to blame for the war. It has been repeated that, if another war comes, it will be the churches that must take the blame. The Christians were also accused of setting fire to Rome in the days of Nero. It is true that the churches fall far short of reaching their ideals of Christianizing the world. The churches are not in control of the nations. There is no Christian nation. Wars are not started by the churches. The means through which the church works for peace are spiritual, the Means of Grace. It must continue to point out the folly, futility, and sin of aggressive wars, protest and warn against them, but he power to act lies in the hands of the leaders of the nations. Stalin, Mussolini, Hitler, and the prime ministers and rulers will decide for or against war. Resolutions by a world convention of churches may be helpful, but they have no power to settle anything, because the churches cannot resort to force. The jungle law of "the survival of the fittest" dominates the nations today. By the "fittest" they mean the strongest, and those in possession of the deadliest weapons.

Christian Citizenship.

Some time ago in one of our American cities at Halloween time there occurred the following incident. A mob of boys and young men numbering into the hundreds were huddled together on a marauding expedition. In this particular instance, the immediate object of contemplation was a high tension electric wire pole. They were planning to cut down the pole and leave the wires lying in the street, carrying thousands of volts of deadly electricity. It would be a great thrill to scatter and lie in wait for some unfortunate person to come along and stumble. They had read a lot about electrocutions in chairs but everybody wasn't allowed to see these formal executions so the next best thing was to manufacture one of their own. A policeman happened along. On the outskirts of the crowd and the first to be approached by the policeman was a small boy, very small, in fact. The policeman said to him in typical street parlance, "Now, boy, you better scram before I run you in." Did the boy "scram"? Indeed not. What he did do was look up at the policeman and snap back, "You better get some help, Mister."

There we have exemplified an attitude which has been growing by leaps and bounds in American youth and, we might well say, in adult life as well. Respect for authority has gone by the boards. We were spending some time with a Canadian government officer one day and had been discussing with him one particular law which seemed to work quite well, at least in his province. We asked him if he thought we could transfer that law across the Rainy River into the United States and make it work.

He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

His reply was immediate and emphatic—"No! You don't have respect for any law over there." We did not argue with him because we knew that there was altogether too much reason for his indicting statement. We do not need to spend any time talking about our proverbial crime problem. The facts are too well known to need any comment. We are the talk of the world on this particular score. We would say that the most alarming thing is not the figures, but the nonchalant attitude which is taken by men and women who are otherwise intelligent. There is too much of the attitude of resignation and defeatism. That statement goes for Christians and church members in general.

It is high time that we recognize more generally and in detail the duties of a Christian as a citizen. In our efforts to stay out of politics we have in many ways gone so far that government has not felt the impact of the church in nearly the measure which ought to be demonstrated. Issues which are not political, but strictly moral and even spiritual in their implications have been sidestepped. There will be those who will resent this accusation but we hold to it nevertheless.

We have had the opportunity of coming in contact with no less than two hundred young people of all ages in our secondary schools and colleges during the last few years. Nothing could be more evident than this—that there is taking place an insidious attitude of disrespect toward government and authority in the mind of youth which does not promise much for future citizenship. Our school men sense it and speak of it frequently. Efforts are made to meet the challenge through the curriculum, but there is general well rounded opinion that the big thing lacking is correct attitudes on the part of the older generation for the younger generation to follow.

We have been alarmed at the attitude of many church members on the question of morals and public officials. There is no question in our mind that at the bottom of a great deal of the disrespect for government and authority by young people, lies disrespect for the character of the individuals who represent that government and authority. High school students have flung this fact at us, not once, but many times. Youth patiently turns the pages of history and reads about a time when men impassioned with high ideals of character, nobility and statesmanship, found their way into high public office as they were sought by the people; and try in vain to reconcile it with an age in which men of good character hardly dare to risk it in the muck and filth of a political campaign. They read about our campaign against crime and lawlessness in the newspapers and then stand at the crossroads with puzzled face while we continue to place in high places of trust, men who are openly playing political football with the public treasury. They listen while politicians cry from the housetops about the principles of Washington, Lincoln and Jefferson, and then immediately proceed to demonstrate after election that the chief thing they were after was the chance to pull the string which governs the public purse and the spoils system. What plea shall we use with youth when a governor during prohibition raised his hand at inauguration and with the other on the Bible swore to support the constitution and then proceeded to invite his political colleagues to celebrate over the bar. Regardless of how he felt about prohibition, the prohibition amendment was at that time a part of the constitution of the United States. How much did it mean to him? How much did his oath mean?

We must, as Christian citizens, insist on personal morality in public life.

—Chaplain Roy E. Olson.
Lutheran Herald.

"TOO GOOD"

"Too good to be a Christian"—a statement caught on the fly, so to speak, as I was listening to a speaker. And in that statement he put his finger on one of the deadly diseases of the present generation.

You see, people are "not so bad." Of course, they aren't perfect. Nobody is. But they might be worse. So it's all right.

Possibly these "cases" do not put it just that way. Perhaps they can hardly be said to even think that way, for the simple reason that they do not "think." They don't want to think. It is mostly a feeling, a spiritual condition, an attitude, an annoyed but very set "No."

This is the religion of the whole impatient world. The religion of "good enough," and "trying to be better"—though that "trying" is mostly "all talk." The fact is that they are so well satisfied with themselves, just the way they are, that they resent any inference which might imply the need of a change.

And all the while Christ is left out. A real "Savior" is not necessary. They are "too good" to need saving. They are no "sinners"—not convicted of actual sin, not conscious of being condemned criminals before the Law of God, not realizing that apart from Christ they are eternally lost. Hence they do not see their need of Jesus—the Jesus who took our guilt and condemnation upon Himself, who was murdered by our sins and in accepting that death atoned for it all. The Jesus who obeyed for our disobedience and now offers that perfect obedience to us, with all its justifying merit. The Jesus who arose eternally victorious over death, hell, and the devil. The Jesus who is "able to save unto the uttermost them that draw near unto God through Him."

They may be very "good," as far as public opinion goes. They may even be "religious." But they are no Christians. Because they reject Christ. Their faith and hope and love is not centered on Him. They believe only in themselves.

A Christian, on the other hand, is not "good." He is bad. Very bad. So bad that he has lost all faith in himself. He finds that he must throw himself on the mercy of God and accept the salvation He offers in Christ. He sees that there is no other salvation for him and therefore trusts in Jesus as his only hope, the one secure foundation of his peace. Without Him he cannot live; without Him he dare not die; but all that he does not have in himself he finds and possesses by faith in Christ. And the joyful confession of this saving faith he sings in such precious "gospel" songs as "Just As I Am," "Rock of Ages," "Beneath the Cross of Jesus," "I Look Not Back."

He is not "too good to be a Christian." He is not too good to be saved by Christ, "Secure of having Thee in all, of having all in Thee." —CJS.

Herewith to Friends and Church People in Canada.

(Letter from Pastor L. J. R. Larson, RR 2, Beloit, Wis., to Rev. Urness.)

We left Enchant on 29th of August-five of us in our 23 T Model touring Ford. We traveled through Coutts, Alta., Sweet Grass, Mont., Shelby-Havre, Glasgow-Welleston, N. D., Minot—Carrington—Jamestown—Valley, City Fargo, Moorhead, Minn., Fergus Falls. Where we called on Mrs. Larson's Father. Then to Minneapolis, called on my sister. Then to La Crosse, Wis., where we have a married daughter—also called on our oldest daughter who is married and lives North East of Holmen, Wis. Then we drove on south east to Five Points, Richland Co., Wis., where I served 6 years before moving to Canada. We spent a day and a half and 2 nights, shook hands with quite a number of old time friends. We got down here Wednes-

day, Sept. 9th, about 4 p. m. We had no mishap. We just had one blowout a little north of La Crosse.

THE SECOND INTERNATIONAL SUNDAY SCHOOL CONVENTION Minneapolis, Minn., Sept. 24-27, 1936

Being present at the International Y. P. L. L. Board meeting, it was also my privilege to attend some of the sessions of the Sunday School Convention.

Truly, it was an inspiring experience to see three, four hundred Sunday School Teachers gathered together to plan for the future School work in America.

Addresses were given by teachers from the length and breadth of United States and Canada. Among the many speakers present, we were given the privilege to hear from Dr. Sverre Norborg of Norway, who is the General Secretary of the Sunday School work over there, and who is to serve as a member on the staff of Augsburg College and Seminary during the coming year.

It was also interesting to note the various professions represented by the various speakers. There were District Presidents, College Professors, Instructors, and Presidents, Editors, and also a Judge. All of whom contributed a great deal to the Convention Program as well as to the success of the Convention.

Of special solemnity was the recognition paid to Sunday School teachers long in service. This took the form of a special recognition service conducted by the Educational Secretary Dr. J. C. Preus. In this connection I wish to state some figures in regard to years in service. These figures are not exact as they were not available when I left but an approximation can here be given which was obtained prior to my departure. About 70 were found to have served from 10 to 20 years, and about 35 from 20 to 25 years.

Special emphasis was placed during the Convention on the Ten Week Teacher's Training Course, already prepared which is to be carried on throughout the Church. In addition to this a complete new Graded System Course is in preparation under the direction of Dr. J. Tanner. Some of the material is complete, namely, Kindergarten I and II, and Grade I Book. A children's hymn book is also in preparation as well. The cost of this fine book will be fifty cents. A two year Post Confirmation Course has been prepared. The first year Course of which has been in use for some time.

A fine spirit prevailed at the Convention, and earnestness and devotion was very much in evidence. May the Lord of the Church bring this endeavor to bring forth its fruits, so that our little ones may be grounded in the Word upon which the whole system of restruction is built.

A. M. Vinge.

FAREWELL SURPRISE PARTY

Twenty members of the Grand Valley Lutheran congregation, Scout Lake, arrived here Wednesday Sept. 16, to give Rev. and Mrs. R. Dahle Melsaether and their children a surprise farewell party. Being that it was also Ole's birthday, they had planned to make this party also a birthday party, and to celebrate the 7th anniversary of Rev. and Mrs. Dahle Melsaether's arrival to the Grand Valley congregation.

The visitors arrived just at dinner time, and had dinner at the parsonage, Mrs. A. Ofstedahl presented Rev. and Mrs. Dahle Melsaether with lovely gifts, and thanked the pastor and his family for the valuable services rendered the people of that district during these hard years of depression, and all joined in wishing the pastor and his family God's speed in the years to come.

Later in the afternoon, many of

the town's people came to the parsonage to wish Ole a happy birthday, and many, many more to come.

They all had supper at the parsonage, and all spent an enjoyable day, which will never be forgotten by many of those present. (Lake Johnston Star).

The Hon. Bishop of the Norwegian Lutheran Church, Dr. J. R. Lavik, visited the Mossbank Parish last week, on Tuesday, Wednesday and Thursday (Sept. 8.—10.). He was here for the purpose of arranging for another pastor to take up the work here in this field when Rev. Dahle-Melsaether leaves for Alberta about Oct. 1.

Rev. DAHLE-MELSAETHER AND FAMILY HONORED.

A farewell festival was arranged for at Helmer Haug's home on Thursday Sept. 10. and at John Reitan's home on Sunday, Sept. 13. The guests of honor were the Reverend and Mrs. R. Dahle-Melsaether and their children.

A very fine program was rendered at each place. Rev. and Mrs. Melsaether were presented with lovely gifts and purses and the following addresses accompanied the presents: "On behalf of the congregation we wish to present you with these tokens of remembrance. Your sojourn here has been of great benefit to all in many ways, and you and your family will be greatly missed. We all join in wishing you much happiness and success in your new home."

After the programme supper was served.

"WHAT IS CHRISTIANITY?"

"Try your own selves, whether ye be in the faith; prove your own selves. Or known ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate" II Cor. 13.

In larger churches there are "assistant pastors." And it is needed in every congregation; but all cannot afford it. Still in one way we can.

In the Book Mission of our Church we have such "Assistant pastors." Christian literature is printed for free distribution. "Of forty-six kinds of Booklets a total of 1,176,500 has been printed. And of fifty-four different tracts, over one million."

Today we wish to call especial attention to the booklet given out by the Book Mission "What is Christianity?" If there is any question of vital importance, this one is. Alike both to the Christian and the one deceiving himself.

Rev. Guldseth deals with the topics: What does it mean to be a Christian?; Things that must not be confounded with living Christianity; Christianity is not the same as Being Religious; Belonging to a Congregation; To have a pure Doctrine; To be an outstanding moral person; or even to be concerned about one's salvation. You may have all this, and still not be a Christian.

The natural question will be "What then is a Christian? and how do I become one?" This the author answers in a masterly way. Get it and read it. The closing words are: "Then you are a Christian."

Send for the booklet. Read it. Pass it on to a friend. Give the "assistant pastor" something to do. And God has promised his blessing. Anyone may send for them. Ask for other booklets and tracts. They are free. And if you are able, send a gift along. Only Eternity will reveal all the blessings that have come from this mission work.

Write to: Rev. Olaf Guldseth, Lutheran Book Mission, 3445—17 Ave., So., Minneapolis. O.

August Subscriptions.

Renewals: Mrs. Anna Farden; Rev. J. T. Dahle; Lars Hanson; Axel Rosdal; Rev. S. O. Hilde; Hans Egge; Mrs. C. P. Mandt; B. J. Stolee; Daniel

Vinge; Mrs. Hilda Halvorson; D. L. Larson; Mrs. J. Jorgenson; K. Erick; Ed. Ness; Mrs. L. Jordhoy; Miss Florence Olson; Rev. B. Ostrem. New: Mrs. H. O. Jeglum; Mrs. Sverre Hundseth; Miss Tilda Holm; Miss Inga Hendrickson; Mrs. S. H. Bekkestad; J. M. Rindahl; Mrs. O. F. Strand; A. Spelrum.

Double-Money-Plan Contributions:

Bethesda Y. P. L. L., Simmie, Sask. \$2.00
Camrose Circuit Y. P. L. L. 5.00
Thank you!

A Suggestion.

We frequently notice that a number of our subscribers renew their subscription a month before it expires. We like this plan. It shows, in the first place, that they like "Hynden" and do not want to miss a single copy. Secondly, it saves money, work, and time for those handling the subscriptions and mailing list. Instead of striking names off the list and sending out extra copies containing statements, we need only change the date of expiration, which is very, very simple.

So here is our suggestion: let us all watch that date on which our subscription expires and then see if we can't manage to have our renewal in before it comes around. As you read this turn to the front page and see if this isn't the month you ought to be sending your renewal.

Let's try to get some new subscriptions too. Ask your friends and neighbors about it. —L.

MINISTERS

By Wm. Schoeler, Litt. D.

There is a right way and a wrong way for ministers to think of themselves, and for other people to think of ministers and the office they fill. Both ministers and laymen fall into all kinds of errors in regard to these points.

A minister is off the track if he thinks his function to be that of a philosopher or psychologist. It is a fine thing if he knows something of philosophy and psychology, but they must not dominate his ministry. St. Paul says pointedly, in writing to the Corinthians (1. Cor. 2, 1), "When I came to you, brothers, I did not come and tell you the secret purpose of God in superior, philosophical language, for I resolved, while I was with you, to forget everything but Jesus Christ and his crucifixion."

A layman has the wrong conception when he expects a minister to be primarily a good organizer, a first-rate book-keeper, a fluent speaker, a brilliant conversationalist, a swell mixer. These things all have value, but they should not be mentioned first.

What is the right way to think of ministers? St. Paul answers this question as follows:

"The right way for a man to think of us is as Christ's servants, and managers authorized to distribute the secret truths of God. Now further, what is always demanded of managers is that they can be depended on." 1. Cor. 4, 1-2.

So the true minister is a servant of Christ, responsible to the Lord and not to men. St. Paul continues, in reply to some critics dissatisfied with his ministry, "I care very little about being examined by you or any human court. It is the Lord who must examine me." A great prerogative this, but a challenge to integrity likewise! Few men could say with the great Apostle, "My conscience does not trouble me at all."

Next the true minister is a manager, authorized to distribute God's truths. He doesn't own a thing; he originates no doctrines. The words he speaks should be God's own Gospel. Thus St. Paul says in his Second letter to the Corinthians (2, 5), "Not that I am of myself qualified to claim anything as ORIGINATING with me. My qualification is from God." How often that is forgotten!

And the truths to be distributed are "secret" truths. What does that mean? The Apostle gives the explanation in the following verse, "Since in God's providence the world with all its wisdom did not come to

1936 BUDGET — September 14th, 1936.

DISTRICT	AMOUNT RAISED	APPORTIONMENT	STATUS	PER CENT RAISED
EASTERN	75,168.20	226,625.00	151,456.80	33.1
N. MINN.	40,261.71	91,875.00	51,713.29	43.7
S. MINN.	77,861.85	233,068.00	155,306.15	33.3
IOWA	41,217.58	115,063.00	73,845.42	35.8
S. DAKOTA	30,671.49	87,369.00	56,797.51	34.9
N. DAKOTA	27,333.26	84,875.00	57,641.74	32.
ROCKY MT.	6,737.16	10,500.00	3,862.84	63.2
PACIFIC	8,364.97	22,750.00	14,385.03	36.7
CANADA	2,220.02	7,875.00	5,654.98	28.1
NO. DIST.	458.36			
L. STUDENTS	360.56			
EDUCATION	75,456.12	262,000.00	186,543.88	28.7
HOME MISSION	83,161.88	225,000.00	141,838.12	36.9
FOR. MISSION	89,535.63	250,000.00	160,464.37	35.7
CHARITIES	48,599.04	143,000.00	94,400.96	33.9
GEN. FUND	13,941.83			
	310,694.50	880,000.00	569,305.50	35.3

BY FUNDS

You pastors and lay people are, of course, genuinely concerned about the future welfare of our Church. It is your sincere prayer and determination to make an intensive effort that our Church may "lengthen her cords and strengthen her stakes."

The chief interest in our Church is to extend the Kingdom of our Lord and Savior and to magnify Jesus Christ. In order to do this the material things of this world are necessary that this Kingdom may go forward. The burning needs of the world today indicate that our Church should, by some means or other, increase her efforts. This should be done by multiplying the workers in the Kingdom so that by word of mouth and by contact the blessed Gospel may become more effective among men. Even today multitudes are crying for Gospel of Jesus Christ. "Not by might nor by power but by my spirit saith the Lord of Hosts." (Zechariah 4:6).

—A. J. Bergsaker.

know God, God chose, through the folly of the gospel message, to save those who had faith in him." (1. Cor. 1, 21).

Finally the true minister is a man who can be depended on. He must not preach this today and that tomorrow. He must not be carried about with every wind of doctrine. His own faith resting, not on human philosophy but on the power of God, he must awaken a similar faith in his hearers. Happy the congregation that has such a minister.

Pacific Lutheran Herald.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,
Strogfield, Sask.

LET US SAY "THANK YOU" IN THANK-OFFERING

By Mrs. A. M. Vinge
District Thank-offering Secretary.

We teach our children to say "Thank You". We are disappointed when they do not remember to say it. We cannot understand why they do not remember — yet it may be well for us too to remember that we often are not as thankful to God as we should be. There is a scripture passage which, I think, sets forth in a beautiful way what we as Lutherans have to be thankful for.

"Rooted and built up in Him and established in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:7.

This passage sets forth both the cause for thanksgiving and an exhortation to thankfulness. What are some of the reasons then, on the basis of the above passage?

We often emphasize the material blessings and for these we should always be grateful. But what about our spiritual blessing in the church of the Reformation?

1. "Rooted" In Him. We sing,

"Here stands the font before our eyes

Telling how God did receive us;
Th' altar recalls Christ's sacrifice
And what His table doth give us;
Here sound the Word that doth proclaim

Christ Yesterday, Today the same
Yea, and for aye our Redeemer."

Do we appreciate that we belong to a church that believes that God has a means of Grace by which we can reach our little ones who are born in sin? Do we appreciate as we should that we can as the mother's of old bring our infants to Him that He should touch them — and this He does in the "washing of regeneration" so that they are "born

again of water and spirit".

Surely we should be thankful that we are thus rooted.

2. We are also "built up in Him."

We can begin from the earliest infancy of our children to tell them that through God's Grace in baptism they are God's children. Thus we have a mighty means of helping them to grow up in the nurture and admonition of the Lord. The pagan method of telling the little tots that they must do good in order to go to heaven has no place in the teaching of a little child brought to God in Baptism.

3. We are "established in the faith" through teaching.

There is a definite, systematic system of instruction. What a contrast to the hit-and-miss program of our time! This uniform method of instruction is carried on through the Sunday School and Confirmation. How good it is to know that this tried and tested method is based entirely on the Word of God. It presents the Way of Salvation in a comprehensive way.

4. We have a confirmation service.

There is a time when our children are encouraged to assume the responsibility of their personal faith. Through the dangerous period of their unfolding life they attend confirmation classes. True there are

failures among the confirmants — but that is evident in all methods. We say with Gerberding about confirmation:

"Ah, these confirmation days! How we recall their prayers benedictions and tears! Shall they ever be forgotten? Should not the memory of them be like the ringing of heaven's chimes to recall the wanderer?"

I. How can we show our thankfulness?

1. By prayer.
2. By a loving loyal service in our congregation.
3. By giving of our means.

II. Where can we send our money as a Thank-offering where we are assured that it is used for a good purpose?

To the W.M.F. Thank-offering.

III. What is Thank-offering money used for?

In former years the money gathered was used for Christian Education only—that is to keep our christian schools in operation. It is with deep regret that we learn that our own Outlook College has had to close its doors for a year. But we want to help the others to keep open, — and at the same time pray for the re-opening of Outlook. Besides being used for Christian Education, the money is now also used for charities. Children's Homes, Sunset Homes, Rescue Homes, Home Finding Agencies. Visualize these Children's Homes as we mention their names, Beloit, Bethesda, Homme, Lake Park, Martin, Parkland, Wild Rice — each with happy little children cared for. What beautiful names for the homes for the aged — "Sunset Homes". Truly they are that. Nine of them giving refuge for those who are facing life's sunset. Tree-hundred and twenty-eight old folks at December 31, 1935. Besides these mentioned, there are the Rescue Homes in Minneapolis, Fargo, and Sioux Falls. Then there is the Home finding agency — with 10 regional organization and a head office in Minneapolis. That is what Thank-offering money is used for.

IV. How should the ladies aids go about it to help this cause along?

Bring the matter before your next aid meeting. Tell them of the wonderful work done in our church schools and how we need them. Tell them of the kindness to little children, the aged, and the unfortunate. Ask for a donation, and send it in to Rev. H. O. Shurson and mark it W.M.F. Designate if your wish it applied to the budget of your congregation.

"In sickness, sorrow, want or care, Whate'er it be, 'this ours to share; May we, where help is needed, there Give help as unto Thee."

DARK PLACES MADE LIGHT.

(The address "Dark Place Made Light" was given at the General Convention in June by Deaconess Caroline Williams who has for many years been connected with the Children's Home at Edison Park. She is also Director of the Lutheran Home Finding Society and Juvenile Court Worker in Chicago.)

We read in the first chapter of Genesis that the world was without form and darkness was upon the face of the deep; then God said, "Let there be light", and there was light.

There was total darkness and despair in the hearts of the disciples when on Good Friday, they beheld Jesus dying on the cross; but on Easter morning when they heard the message, "He is risen!", then joy filled their hearts, and after they had seen Him ascend up into heaven and had received the command, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost"—then the glorious light from on high filled their soul and they obeyed our Lord's command, and souls were converted unto Him.

Today our beloved Church has been commissioned by the Master to

preach the same Gospel and to do the works He did in order to save men's souls and to bring joy and gladness into the homes that were ruined by sin. The Lord chose a woman, Mary, to bring the first Easter message to His sorrowing disciples, and so today, we women of the Church are thankful that we are permitted to serve as messengers of our Christ, and to spread the good tidings of a living, loving Savior. Yes, we are permitted as His handmaidens, to go into dark places to try and persuade the people who dwell there, to come into the light. Some of us are called as Deaconesses, some as wives and mothers, some as business woman and some as teachers. Perhaps the Deaconess has been given more opportunities, to come in contact with the dark side of life. She is called to minister to the sick, the dying, the fallen, the aged and the little ones who often suffer because of the sins of their parents.

In the Juvenile Court we often see the result of homes darkened by sin. Often children are brought before the Court whose parents cannot be blamed for the breaking up of the home, because sickness or death have taken a loved one away. The children

must be cared for and thus the home is broken up for a shorter or longer period of time; the remaining parent usually visits these children and they are looking forward to the day when their home can be re-established. Sadder still are the homes where the parents drink, quarrel and live immoral lives. It often happens that after living this kind of life for a time, then one of the parents deserts the home and the children, perhaps to meet them again before the judge of the juvenile court. How can we bring light into darkened situation?

Our Church through its Home Finding Society and its other institutions is ever ready to help and to accept the children committed to them by the Court, thus the children are given an opportunity to learn how to live clean lives and also to know their Savior. But the aim of the Church and of the institutions is to bring the light of the Gospel to the parents as well as to the children and that the home may eventually be reestablished, so that the children may go back to their own and the home be a Christian home. **The Gospel of Christ can do this.**

Sometimes a child from a good home may wander away. Then our Church through its workers will try to bring such a one back to the fold. Hanna lived with her parents in a respectable district of Chicago. They were all members of the Lutheran Church. The family consisted of father, mother, one son and a daughter Hanna by name. Both children had been confirmed and attended Sunday school and church regularly for some time after confirmation. When Hanna was seventeen years of age she made the acquaintance of a young man who did not believe in her church nor in her Christ. It became necessary for Hanna to make a choice, to choose between Christ and this young man; Hanna chose the latter. The mother pleaded with her daughter to come back to her church, but Hanna would not listen. She gave her whole heart, her honor and herself to the young man. At last when she knew that in a few months she was to become a mother, she pleaded with him to marry her. He did marry her and took her away from her clean good home to live in a miserable cheap rooming house. There he would leave her alone while he patronized the taverns. Poor Hanna, she was starving and was often cold. She had ample time to think and to remember what sin and disobedience had brought her, but she did not return to her mother nor communicate with her own people. She was ashamed to let her parents know what a life of shame and sorrow she was leading.

At the County Hospital her beautiful baby boy was born. When he was eight days old Hanna had to leave the hospital and take her baby back to her dark, dismal room. She loved her baby, but she did not know how to properly care for him, nor did she have money to provide for him—the result, the baby became sick, was covered with sores all over his little body. Still Hanna did not turn to her Savior nor to her mother for help. Then a neighbor saw the child and heard its pitiful cry. To add to the misery, the landlord appeared on the scene and demanded his rent. Hanna had no money with which to pay him, and the child's father did not seem to care what became of his little family. The neighbor reported the case to the juvenile court, but before the child was taken from her, Hanna took him to her pastor and had him baptized. The court officer got in contact with Hanna's parents and when the case came before the judge we find Hanna's mother there, ready to do what she could to help her daughter. The child's father also appeared on the scene and wanted the child because he belonged to the Catholic faith, and wanted his son to be brought up in this faith, but Hanna had brought the baptismal certificate to show that he had been baptized in the Lutheran faith.

The judge decided that neither of the parents were fit to care for the child so he committed the little one to the care of the Lutheran Home Finding Society, to be placed in a

boarding home. The Court also placed an order on the father to support the child. Andrew, for that was the baby's name, was placed in a lovely foster home where he soon recovered; the sores on his body were healed and he became a healthy, happy child. The mother did not go home with her own mother, but went to stay with a friend who was very kind to her. The father who had pretended to love the child, when payments for the baby's board came due, decided it was better to leave his job and go away, than to support his own, so he left and has not been located. Sad, broken-hearted Hanna came back to her mother and father who received her gladly and forgave her. She began to visit her baby regularly; she had loved him before he was taken away from her, but her mother love became so strong she felt she could not live without her child. She wanted to support and care for him herself; she knew now too, that her parents were willing to help her in every way. So the case was again brought before the judge, and Andrew was given back to his mother under the supervision of the Lutheran Home Finding Society. The child's grandparents were in court and were willing to care for the baby while the mother went to work. Hanna and little Andrew are now back with their own. Hanna has come back to her Lord and Savior and to her church. The Light from above is filling the home. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18:14).

During the past year the Lutheran Home Finding Society of Illinois has cared for two hundred seventy-five of these little ones. The Edison Park Home has cared for one hundred eighty-one children and the Children's Receiving Home in Maywood cared for fifty-eight. Over five hundred given the care and protection of our Church this last year, and that is only a small part of the work of our Church as a whole throughout the United States.

It often happens that these little ones get sick and need hospital care. The doors of our own Lutheran Deaconess Hospital are always open to these little ones. They are given excellent care (free of charge) by our staff doctors. All the Sisters and nurses of the hospital love these little ones and they try to make their stay at the hospital as pleasant as possible for them. Most of the children have heard of the Deaconess Hospital and have no fear for the place, in fact, they expect to have a good time there even when they come in for a tonsillectomy.

One little boy was brought into the hospital with a ruptured appendix. He was a very sick child and the doctor decided to operate at once. Many days after his condition was considered very serious. We tried to locate his relatives; his mother was dead and his father had deserted the child shortly after the mother's death; we succeeded in locating an aunt, his mother's sister. She knew about the boy but had not inquired about him since his commitment to the Home Finding Society, two years since. But now she came. She saw her little nephew lying there pale and restless. She came again, yes, she came ever day and at last one day he knew her and stretched out his little hand to her. Little Charles began to improve and in a comparatively short time was ready to leave the hospital. Then the question was brought home to the aunt, "Are you willing to take this little boy into your own home and care for him?" She burst into tears and answered, "If I may take him. I have been teaching a class in a Lutheran Sunday school, I have tried to do things for others, yes, I have worked in my Church—but this child, my own departed sister's child I have neglected because I was disgusted with his father, who had not been good to my sister. I see it all now. The Lord wanted me to do for him all the time, but I did not want to. I know God will forgive me, and I will do all in my power for little Charles." We promised to visit her home and talk to her husband before we could

promise to let the boy go home with her.

In visiting the home the following day we found it to be clean, comfortably furnished and a real home. The husband assured us that he was not only willing to take Charles in for the period of convalescing, but that he should like to have him stay with them permanently. A few days later Charles was released from the hospital and went to a real home where he found a hearty welcome. Surely the dark clouds of sorrow and sickness which had hovered over this little boy, moved away and the wonderful light came not only to Charles but also to his relatives. The words of the Master again ring true: "When my father and mother forsake me, then the Lord will take me up" (Psalm 27:10).

There is much sin and darkness in the world and the words of our Master are daily experienced and demonstrated.

"These things I have spoken unto you, that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

And again He says: "I am come a light into the world, that whosoever believeth on me shall not abide in darkness" (John 12:46).

May the Lord help the women of the Norwegian Lutheran Church of America to be faithful messengers; to serve faithfully in whatever capacity the Lord may choose for us and by serving Him, glorify His precious name.

—Deaconess Caroline Williams.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,
Fairy Glen, Sask.

COMMENTS.

Others have written extensively about the Doubled Paper Plan so this column will not use much space for it. What Mrs. Brun says in her article as to the difficulty in contacting the Ladies Aids before Hyrden rendered its service, is equally true of Luther League work.

It has been a great medium thru' which we have kept in contact with another as leaguers. What service can it not render when issued twice a month. As it is now many splendid articles have to be omitted because of lack of space.

May we take this occasion to appeal to the Luther Leagues in this District—wide campaign that each leaguer be an enthusiast for it. In doing this we are serving the cause of God's work among us and also help ourselves.

Some time ago some leagues sponsored the drive for subscribers by offering to defray a part of the subscription price to new subscribers. This offer was for a limited number only. There are many ways to help along.

May everyone be faithful
May we do the best we can,
To reach the high objective
Of the Doubled Paper Plan.

* * *

Since October number appears early there will be no Bible Questions this month. Try the September questions.

* * *

In several of the church papers there have been articles about the Canadian Lutheran Bible Institute at Camrose, Alta. (Read about the Institute in Sept. issue of Hyrden.—Ed.) Perhaps by prayer and planning there many be young people for whom the way would open to spend some time there. Write for information.

* * *

Pray for the Luther League work in our District. Rightly directed there is possibility for much blessing.

* * *

A few remarks in regard to The Swift Current Circuit, Bible Camp, 1936.

The forth annual Bible Camp, of

the Swift Current Circuit, was conducted in "The Tjornslund Park", at the Swift Current Creek, — (close to the Village of Sinimie, Sask.) July 14.—19.

Even at the opening of the camp, many were present. The committee in charge had secured a larger tent than last year, where to conduct the meetings. And we soon found out, that it was needed. One hundred and seventy six (176) registered. (This included young and old, and also those who attended only part of the time) On Sunday, the last day it was estimated that over 300 attended.

According to the remarks made by young and old, who attended this Camp, they had a blessed time. The spirit and atmosphere within the Camp this year was very good.

The main speaker this year was Rev. A. K. Odland, from Torquay, Sask. Other Pastors, within the Circuit who attended the Camp, and took part were: J. O. Thvedt, G. J. Ostrem and K. O. Kandal. We had also a string band in charge of Mr. Gerhard Ostrem, and a choir in charge of Mr. George Gilbertson.

The teaching and preaching, as well as the singing and music, out in that Parklike contry, in those days of the Bible Camp, must have been an inspiration for what is good and pure in life, to all those that had the privilege to attend!

Beautiful Savior
King of Creation!
Son of God and Son of man!
Truly I'd love Thee,
Truly I'd serve Thee,
Light of my soul, my joy, my crown!

(Our Bible Camp song. Selected as such, four years ago.) —

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Through the courtesy of the Augsburg Publishing House, Minneapolis, Minn., we had this year a Library of some very good books. Many made use of the opportunity of reading one or more books, during their stay at the Bible Camp. Thanks to Augsburg Publishing House for this favor!

Several expressed a strong desire for a Bible Camp in our circuit next year too. We also received a cordial invitation from Mr. Tjornslund, to meet there again next year.

The committee elected by the circuit to arrange with Bible Camps, and also Bible Courses, — if possible, consists of the following members:

Rev. K. O. Kandal — Chairman,
Rev. G. J. Ostrem — Secretary
Mr. A. B. Solberg.

Some are asking already, if a Bible Course, like the one's we have had, the two last years, will be arranged for this coming winter. The committee has it under consideration. Let us hear from more of our friends in regard to this matter.

Greetings to all!

K. O. Kandal.

ANNOUNCEMENT.

The Canada District Young Peoples Luther League Board will meet D. v. at Zion Lutheran Church Saskatoon, Sask., B. O. Lokensgaard pastor, October 20, beginning at 5:30 P.M. with prayer session. A dinner will be served for the Board members at 6:00 pm. Sessions will follow in the evening and all day Wednesday the 21st if necessary. The International Board at their recent meeting in Minneapolis appropriated a limited amount to make this worker's conference possible. The Board consists of the District Executive the Circuit presidents and Bible Camp Managers. Remember this meeting in your prayers.

A. M. Vinge President.
Ruth Goetz, Secretary.

A meeting of the Alberta Inner-mission Society will be held at New Norway, Oct. 30. — Nov. 1. The text to be discussed will be Matt. 16:24-27. The opening session will be held Friday, Oct. 30. at 8 p. m. Pastor A. Tveit of Edberg will be one of the speakers. A welcome is extended to all. —

—A. G. Lewis, Pres.